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# My Religion

## And other papers

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# MY RELIGION

## AND OTHER PAPERS

**Second Edition.**

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## *To the Reader.*

THE following Papers are reprinted from "THE GOSPELLER." They may be read as arranged, or in Parts thus :—

| | | | |
|---|---|---|---|
| Part | I. | Nos. 1— 5. | Faith and Duty. |
| ,, | II. | ,, 6—12. | Church and Ministry. |
| ,, | III. | ,, 13—18. | Baptism and Confirmation. |
| ,, | IV. | ,, 19—23. | Holy Communion. |
| ,, | V. | ,, 24—31. | Reverence, &c. |

JAMES S. POLLOCK.
THOMAS B. POLLOCK.

S. ALBAN'S, BIRMINGHAM,
*October, 1880.*

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# My Religion.

1. God is my Father, and He cares for me. He is Almighty, and can help me. He made heaven and earth; He can make me fit to pass from earth to heaven.

2. God the Son is my Saviour Jesus, willing to save: He is Christ, anointed with power to save. By the only Son of God I am made a son of God; for He has come to save me, and to rule me as my Lord.

3. Jesus Christ was made man: He is more than a teacher come from God. By His Birth He tells me of the new birth of water and of the Spirit in Holy Baptism.

4. My Saviour suffered, was crucified, dead, and buried. I must patiently strive against sin and crucify the flesh; reckoning myself to be dead unto sin, but alive unto God.

5. The Lord Jesus visited the departed, and rose from the dead: that I may walk in newness of life here; and, with all the faithful departed, may live in glory hereafter.

6. My Lord and my God is gone into heaven, and appears at the right hand of God, pleading

His one sacrifice every day; teaching me to plead that sacrifice at Holy Communion and in all my prayers.

7. The Judge of quick and dead will come. He bids me get ready for Him. I must give an account of my thoughts, words, and deeds to Him Who knows them all, and bids me search them out.

8. The Comforter has come. God the Holy Ghost now applies to each sinner the work done by Jesus Christ to save all sinners. I must receive the Holy Ghost in God's appointed ways.

9. My Baptism made me God's child, by making me a member of Christ's Body, the Holy Catholic Church. That I may be numbered with God's saints in glory, I must use the means of grace.

10. But my sins are many, and I can do nothing without God's help. I need repentance, to look at myself and my sinfulness,—to be sorry, confess, and amend. I need faith, to look at God and His perfection,—to believe the promises He makes and the blessings He conveys in His Word, His Church, His Sacraments, His guidance day by day.

11. I must be cleansed, and kept, in body, soul, and spirit, by union with Jesus, Who is perfect God and perfect Man. He Who lived, and died, and rose again for me, will not leave me to perish when the dead are raised. And He makes me sure of this by causing me to feed continually on His

Precious Body and Blood in Holy Communion, till He comes again.

12. Kept by the power of God through faith unto salvation, I shall be ever with the Lord. The love of the Father prepared this for me; the grace of our Lord Jesus Christ procured it; the communion of the Holy Ghost applies it.

Amen. These are the twelve articles of the Apostles' Creed. This is the Truth, and this is my Faith. All this I firmly believe. My Faith is increased by lifting up my heart to God, by hearing the instruction of God's Church, by seeking the help of God's Priests, by walking in the way of godliness.

---

# *The Pride of Man's Heart.*

THE pride of man's heart is said to keep man back more than anything else from welcoming the Gospel. Books, and tracts, and sermons say, over and over again, the same thing. We are told that man does not like to owe his salvation to the love and mercy of God, and to take it as a free gift. He wants to work for it, to do something which will make him able to feel that he is not saved by mere grace, but has had a part in saving himself.

Is it true that the "pride of man's heart" keeps him back from God in this way? In many ways it does, but does it in this way? Is man unwilling to take salvation as something given to him without cost?

There may be cases in which man does shew this spirit, but they are hardly ever met with. Very few indeed seem to have even the right feeling, which urges those who have received benefits to shew their sense of them. Very few try their best, or act as if they felt bound to try their best, to make a free offering of loving service in acknowledgment of what they owe to God's mercy. As a matter of fact all men hope to be saved, and most of them hope to get to heaven as cheaply as they can. Look at the half-hearted, lazy work of many who keep God and heaven in view. They seem careful to do as little as they can, so that only they do not quite lose hope. Look at the mass of people living without God, only for self and the world. Ask these, and they will tell you that they trust God's mercy will not cast them out. When they are on their death-beds, there is seldom much shame in their crying to God. It is taken for granted that, as Christ died for them, all they have to do is to ask Him for heaven when they must leave earth. Men, as a rule, have no "pride" of any sort,—bad, or with some good in it. They

are utterly mean and shameless, like hardened beggars, who want everything done for them, without having to take any trouble, or even to be thankful.

Naaman, the Syrian, is often pointed to as a man who shewed this pride, and so put God's mercy from him. But what is the truth? He objected to be told to do anything, and wanted the healing to come without trouble on his part. What are his words? "I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and recover the leper."—2 *Kings* v. 11. Naaman was just like so many people in our day, who get very angry if they are told to use the grace of God in following the example of Christ, and to use the sacraments God gives to help them. He was just like those who send for the clergyman when they are all unclean after a life's sin; and ask him to "call on the name of the Lord," and bring healing to their souls. The servants' words to Naaman shew the same feeling, that it is well to do and give as little as possible. They said, "If the prophet had bid thee do some great thing, wouldest thou not have done it; *how much rather* then, when he saith to thee wash and be clean." They took for granted that he would be willing to do great things, but be "much rather" willing to get the blessing at so cheap a rate.

Of course no man can earn his own salvation. He cannot atone for one sin, nor can he do or give more than is his plain duty. All must rest wholly on God's mercy in Christ. But Christ lived a life as well as died a death. And He lives a life now, by which life He makes us able to live as He did, and gain His likeness. He bestows righteousness as well as pardon. We must not think to take one gift without the other. It is no sign of value for grace to make light of the means through which it is given. God is glorified in His great work of mercy. Man's glory is to be the object of the divine Father's loving care. He who feels most how all he has, and is, and hopes for that is good, comes as a free gift from heaven, will ask with fullest heart, "What wilt thou have me to do?" He will try to "render unto the Lord for all His benefits" the thank-offering of a devoted life.

---

# *Nothing by Ourselves.*

SOME people claim the right to live a very easy life, and be a great trial to their friends, on the ground that they are "not strong." They have some ail-

ment or weakness which makes work and good temper cost a little care and effort; so they take for granted that they are free to be lazy, useless, and unpleasant. They cannot do everything, so they will try to do nothing: they are tempted to be selfish and ill-humoured, so they think they must be so; and they call it very hard if their friends find fault instead of pitying them. They are hurt and feel ill-used if anyone with plain common sense says to them, "Why don't you try to rouse yourselves, and do what you can, as well and cheerily as you can? Make the best of the strength you have, and you will find that you will get more."

The same sort of thing is very common among "religious" people. They love to talk of their helplessness. They seem to think it is greatly to God's glory that they are spiritual imbeciles or cripples, and that there is danger in trying to walk and work, lest they should fail to keep their state in mind. They are never tired of saying to themselves and others, "We can do nothing by ourselves." The words are, of course, quite true,—so true that no one need waste time and breath in saying what every one in his senses knows quite well. But the words in the mouths of the people most fond of them are mere dull cant. They have no true meaning. They do not speak humility; they put the blame of sin on God. They do not tell of

zeal that longs to please God; but of lazy lying down in sin.

We are not by ourselves. No man is, or can be, till by setting his will hard against God, he has broken down all remnants of his Maker's work in his nature, and forced out of him the Holy Spirit. God made us, and not we ourselves. Our natural powers of mind and heart and body are God's handiwork, which he upholds. We are fallen, cast down, but not destroyed; persecuted by sin, but not forsaken by God. Satan did not get man out of God's power, and into his power to make him all evil. Even the heathen who knew not of the true God, were not left without witness. In them and around them there was light and there was help. They were not as man came first from God's hands, but neither were they like the lost angels. And are we "by ourselves," who have been brought to God in God's own way, to claim our part in Christ, to be made living members of His Body, baptized into His death and life? God, of course, is true; so whatever way of wrong-doing or neglect we go on in, is not because of our want of Divine strength, but because of our want of will. Many seem to think that because they are not forced to do right, or forced, in spite of themselves, not to do wrong, God's grace fails. They want to be held away from the public-house, and

dragged to Church; they want to be made unable to wander in prayer, and to have right feelings and thoughts put into them, with no care of their own. They want to be shewn the way, without looking for it, and to be carried in it, without trouble. Of course God does no such thing, and it would be very bad for us if He did. He works in us by His Spirit to will and do; that we may, in union with Him, will and do, so as to gain God-like habits, and be formed to the strong, pure, God-like character.

We are not by ourselves. God is with us and in us. He does not give His laws or His promises to mock our helplessness, but to tell us what we may do and become. There is no humility in declaring that God's power in us leaves us able to do nothing. This is simply to say that we are not to blame for our faults and failings, that we would be very glad to be good, but that we can't be. There is nothing right that is not within our power. There is nothing wrong that we need be tempted by so as to fall. God has not forsaken us, and He is faithful.

# Dead Works. Dead Faith.

No one now-a-days needs to be warned not to trust in "dead works." It is hard to get people to take the least pains to do right, or keep from doing wrong. The common belief is that a man's way of life now has nothing whatever to do with his state hereafter. And no one, who thinks at all, dreams that what he feels or says or does or is can put away past sin and buy heaven. But there is great need to warn men in the strongest words against a "dead faith." Most men who live in sin have a sort of trust that, through God's mercy, on account of what Christ has done and borne, they shall be saved at last. Men also who think they have a sure hold on God, who pray, and read, and teach others, very often go on quite calmly in one or more sinful ways. They think they have faith, and that while they believe in Christ, and have more or less value for His work, all must be well. Some indeed go so far as to say plainly that care about strict holiness is being "under the law" again. Some say that they live so near to Christ that they can do what would be sin in others. Some make little of the truths that God makes known, saying that it is enough that they look to the Cross and

know that Christ died for them. Some despise means of grace, and speak as if the Sacraments which Christ gives to join men to Him, kept men from Him. So it is that religion has such small power to make the world what it ought to be; and gets a bad name with the ungodly, who see that so-called "religious people" are often as ungodly as themselves.

Faith brings a man to God; and by faith man takes into himself God's grace. No one can please God without it. But a dead faith, that does not shew itself in works done by God's grace, only makes the man who has it quiet in false peace, while his soul dies. True faith hears all God's truth, so that the whole may have its power on his mind and heart and life. Faith uses in simple thankfulness all means of grace, that God by His own manifold ways may work in the soul His manifold gifts of grace. Faith obeys with care each word that makes known the will of God; that by the practice of holiness holy habits may be formed, and the holy Christ-like character may be gained. That is not true faith which believes out of God's word only what it likes, or knows the meaning of. That is not true faith, which neglects means of grace because God does not explain their working, or which picks and chooses among them. That is not true faith, which goes out of the pa-'

which God's laws mark,—taking for granted that those laws are not needed to fence the way to heaven, and that a self-chosen way will lead as safely to the right end.

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# Faith and Doubt.

THIS is said to be a doubting age. We are told in the plainest, loudest way that knowledge has so grown, that only weak, foolish people, who are behind the age, hold fast to the old beliefs. People who cannot look deeply into these questions are often misled by such talk. One takes for granted, that because some things in nature are proved true, other things in the Bible are proved untrue. A second takes for granted, that because he knows the Bible to be true, science must be very dangerous to religion. Both are wrong. The Bible makes God known, and Nature makes God known. Each is a revelation of God; and each, while it gives to the most ignorant what he needs for daily life, has depths of rich treasure which reward the earnest student. The more we can learn of God through His word, the better. The more we can learn of God

through His works, the better. One helps to understand the other, and both together help to understand God. We have no right to undervalue either. A truly religious man, and a truly scientific man, will feel how little they know, and will not give an opinion about what they have not studied. It is not only wrong, but stupid to scoff at faith, because we know something of science, or to slight science, because we know something of religious truth. But this is what many do. One man finds God's world very wonderful in its working: he talks as if it came together by itself, or went on by itself: and he sneers at revelation. Another man knows the truth of revelation, and brands the facts found out by scientific men as dangerous. It is hard to say which does most harm to truth.

Suppose a question raised, whether the French or English translation of the Greek Testament is the most correct. No one would take the word of an Englishman who knew no French, or a Frenchman who knew very little English. All would agree that the only opinion worth having would be that of a man who could try both by the original. Just in the same way, it is foolish to ask a geologist or other scientific man, who is ignorant of religion, whether the Bible be true. It is as foolish to ask a devout but narrow-minded man,

who knows nothing of science, as to the bearing on the faith of the great discoveries now being made. The right persons to ask are those who study both books of God. Thank God there are many of them, who, the more they learn of the world around them, glorify more the God of the Bible. Men who try to understand the two languages in which God speaks to men, grow in love for both Revelations.

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# *Saints.*

THE third part of the Apostles' Creed begins thus: —"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints."

The Spirit is Holy. The Church is Holy. The Communion is of Saints or Holy persons.

Holiness comes to Christians in God's appointed way. Saints are made according to rule.

There are three steps. And those steps come in order. It is not for us to put the last first, or the first last, or the second nowhere.

1. Without the Holy Spirit there is no holiness. He "sanctifieth me and all the elect people of God." For this cause came He into the world on Whitsun-day. There is no question about it. We

only ask, How is this? In what way does the Spirit work?

2. Here is the answer. From the Holy Spirit comes the Holy Church. The Spirit made the Church. It is a new creation. The Lord Jesus "was incarnate by the Holy Ghost of the Virgin Mary," as the Nicene Creed says. He then had a Body; and He has a Body now in Heaven. And the Body of the Lord Jesus is on earth too. The Bible says that the Church is His Body. And His Body is holy—the Holy Catholic Church.

3. Now we understand the Communion of Saints. If any man lack holiness, let him ask of God, from Whom every good gift comes down. But the gift comes "through Jesus Christ our Lord." And that gift is the work of the Holy Ghost: the same Spirit by Whom Jesus Christ came in the flesh in His Body, is the Maker of the Church which is His Body. And, if we would be holy, we must be faithful members of His Body, the Church.

Keep these three truths in their order, and you will not be deceived. You know that, if you would go to the Father, you must not despise the Son, Who is the Mediator between God and man. You know also that, if you would come to Jesus, the Spirit must lead you. But the question now is,

How can I get the Spirit, and get holiness? and the answer is, If you believe in the Holy Ghost, and the Communion of Saints, you must believe in the Holy Church.

Saints are not separate individuals, who go to heaven singly. No; "the Spirit and the Bride say, Come." *Rev.* xxii. 17. Remember the "Spirit," the "Church," the "Communion;" and learn to be a "Saint."

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# *God's Ways of Grace.*

We did not make ourselves, and we cannot save ourselves. God made us, and if we wish to live on we can do so only on God's terms. We must take His word for much that is quite dark to our minds. He keeps us alive, but we must wait on Him, in ways of His choosing, which He makes known to us. He could, of course, make our life like His own, suffering no waste, and needing no renewal. But He has not done so; and we do not ask why He makes us dependent on the due use of air, and food, and other outward things. We own His right over us, and thank Him that He teaches us how to come for that by which man lives.

As with our bodies, so with our souls. Our spiritual life is given and is upheld by God. But it has always been God's way to bring grace to men through outward means,—that men might have special ways of coming for special gifts,—that things seen and heard and felt might help faith to lay hold on spiritual blessings,—that man might know when these were given, and when he might thankfully begin to use them.

The Tree of Life in Eden seems to have had a sacramental power of making those who ate of it immortal. So, when man sinned, he was shut off from this, that he might not live for ever, but die and rise to a new life. All the sacrifices under the Law were means by which God's people kept up their rights in God, and their share in the spiritual privileges and hopes of His Church. Naaman wished to be healed by the mere touch and prayers of the prophet; but God chose to put his faith to proof, and to humble him. He gave him health only when he bathed a certain number of times in a certain stream. The gift was free: but it was to be sought as God willed, not as Naaman liked. There was no power in Jordan more than in other streams, and there was no magical virtue in the seven-fold bathing; but God was pleased to fix one way, by which alone the gift was to be gained.

The Son of God did not come to earth as He might have done—an invisible Spirit; He was clothed in form of man. Men could see, hear, touch, follow Him. His Humanity helped faith, while it tested it. From It divine virtue went forth. When the Holy Ghost came upon Him there was a form seen and a voice heard, that man might know by outward sign of what was beyond the reach of mortal eyes and ears. Christ used means, such as breathing, laying on of hands, anointing with clay, to mark what He did, not to draw men's thoughts from Him. On the day of Pentecost the disciples knew of the unseen Spirit's coming by the sounds they heard, and the tongues of fire they saw.

Now, since Christ has ascended, we are told plainly of means of grace, by which we can gain grace for each need of our souls. God teaches us how to draw near, and promises that when we shew trust in His Word by doing certain things. He will meet our faith by giving us certain mercies. Prayer is part of all our comings to God. It is itself a laying hold on power which God has promised to put forth in answer to it. Public worship, Confirmation, and other means of grace, have their own special blessings.

The two great Sacraments of the Gospel are set before us as means of grace over and above all

others that are given to man. If we ask how children may be brought to Christ that He may "touch them," and give them from Himself power to overcome the evil born in them, S. Paul teaches that in Christ's own Sacrament they are "baptised into Christ," and "put on Christ," so that His nature is imparted to them, and they are made "children of God." So, when we hear the words said, and see the acts done, which Christ has ordered, we are sure that, as we have obeyed Christ, Christ has kept His promise, and we thank Him for what our faith knows He has done to the child's soul.

If we ask how we may "eat the Flesh of the Son of Man and drink His Blood," so as to "dwell in Him," and have Him dwell in us, His own words tell us of the Holy Communion,—"This is My Body, this is My Blood." We know that He has the words of eternal life; we draw near in faith, and go away strengthened and refreshed, more full of hope and love.

We are not able to tell why Christ chose that we should be brought to Him, or come to Him in these ways rather than in others. It is enough for us that He knows why, and has good cause for keeping us in the place of children. It is not reasonable to ask, or to expect, to understand God's secrets. It is reasonable to obey God's

commands and believe His promises. We have no right to claim to see what God does; we are told plainly what we ought to do, and how to seek blessings in the plainly-marked path of faith, humility, and obedience. We slight the work of Christ just as really by setting at nought God's teaching about the Sacraments as by neglecting any other part of the Gospel. We have no right to look for the good gifts our souls need, if we will not seek them in the ways God makes known. God bestows the grace of the Sacraments by means of the Sacraments. Those who trust and obey God always find Him true.

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## *Means of Grace.*

God gives His grace in many ways. We need to seek it in all the ways He offers it. No way is without its own end. God does nothing that He has no good cause for. We may not see the use of means of grace, or know how they help us, and what part each has in working out God's plan. It is enough that they are all provided for our use by Him Who knows all things, and does all wisely.

There are some ways in which we can seek and have God's grace at home,—in quiet prayer, and

thought, and reading, alone or with our families. There are other ways, over and above these, which are offered in the services of the Church, through Sacraments and other means of grace. We cannot do without either. If we think we can do as well with one kind of help as with both, we set our judgment against God's, and treat what He has provided as of no value. If we neglect the public means of grace, we say to God that we will not take the trouble of going for His bounties, where and how He tells us, but that He must bring us His grace in our way, and let us have it without trouble. We act as the Israelites would have acted, had they claimed that the manna should fall daily round their houses, after they reached the corn-fields of Canaan.

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# *Bishops, Priests, & Deacons.*

In the end of your Prayer Book you find the Services for Ordaining Ministers. Those Services are three in number; for there are three orders of Ministers,—Bishops, Priests, and Deacons.

Before Christ came, under the Jewish law, there were the three orders, High Priest, Priests, and

Levites. In the time of our Lord's ministry on earth, "in the days of his flesh," He was the first; under Him were his twelve Apostles; and the third order were the seventy disciples. After the Holy Ghost came, the Apostles took the highest place, under Christ, on earth; and those who succeed them in the permanent parts of their office we call Bishops. The Apostles and Bishops ordained elders in every Church; the elders, or priests, are the second order. Then came the deacons, appointed first to minister in temporal things, but also assisting the priests in holy things, *Acts* vi. 3, xiv. 23.

"The Preface" to the Ordination Service in the Prayer Book commences with these words: "It is evident unto all men diligently reading Holy Scripture, and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons;" and provides "that these orders may be continued, and reverently used and esteemed in the Church of England."

Compare these words about the "Three Orders" of Ministers, their "evident" Scriptural authority, and their being "used and esteemed," with the words of the eighth of the "Thirty-nine Articles," about the "Three Creeds" which "ought thoroughly to be received and believed: for they may be

proved by most certain warrants of Holy Scripture."

Of course, in either case, the Church does not mean that the proof is easy to all. "Diligent" reading is needed. And diligence in any study includes respect for those who have studied the same subject before us. We cannot begin at the beginning, and examine everything. Our parents and our teachers must help us. In like manner the Church, speaking from her own heavenly-guided experience, assures us that certain things can be proved and are true. Two of the things that she is satisfied about are the divine authority of the "Three Creeds," and the "Three Orders." And she knows more about both subjects than you and I can ever learn by utmost "diligence."

It is worth while to notice another important statement on this subject, which we find in the second of the prayers appointed to be said in the Ember Weeks. It is among the "Prayers" which come next after the "Litany;" and it commences thus:—"Almighty God, the Giver of all good gifts, Who of Thy Divine providence hast appointed divers orders in Thy Church."

These words are, if possible, plainer than those already quoted from the "Preface" to the Ordination Services. The prayer says:—

1. Ministers are not equal, or of the same Order, but of divers Orders.

2. The "divers Orders" are Bishops, Priests, and Deacons; for the prayer is used in connection with the Services for ordaining all three Orders.

3. The "divers Orders," Bishops, Priests, and Deacons, are "appointed by Divine Providence."

4. Those "Orders" are among the "good gifts" of God. As S. Paul says of the Lord Jesus Christ: —"When He ascended up on high, He led captivity captive, and gave gifts unto men [*Psalm* lxviii. 18]. And He gave some apostles; and some prophets; and some pastors and teachers."—*Ephesians* iv. 8, 11. God gave all the offices needed for the special wants of the Primitive Church: and God has continued to us the "Three Orders" necessary for all times.

The Church of England has shewn her care over us in a change made in the Litany, when it was last revised, more than two hundred years ago. Before that time our Litany used to pray for all "Bishops, Pastors, and Ministers." But now those words are changed in our Litany to "Bishops, Priests, and Deacons."

And there was a reason for the change. During the Rebellion many disorders had prevailed. The Church needed, therefore, to speak in plain lan-

guage, and to set forth her teaching in a way which could not be mistaken. The meaning of this mention of three Orders is clear to us all. At least, it ought to be evident. Though, to the end of time, there will, doubtless, be some who, good and earnest Christians as they are, do not see what to the Church of God and her children is "evident" and certain.

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# *Men or Man.*

DR. STILL was consecrated Bishop of Bath and Wells in the year 1592. Talking with a shoemaker one day, the Bishop brought forward the authority of Saint Augustine, to prove his point. The shoemaker replied that St. Augustine was "but a man." As they went on in their argument, the Bishop quoted the authority of the fathers in the Council of Nice in the year 325. The shoemaker gave the same answer as before: they "also were but men, and might err." Then said the Bishop, "Thou art but a man, and mayest and must err."

A good many people make this silly mistake. It is most natural though. We renounce all human authority, man-made creeds and all the rest of it,—forgetting that the wise person wh-

condemns the rest of the world is a man, and that all men are made "of one blood." It stands to reason that "men" like those quoted by Bishop Still knew more than many a "man" who argues about hard questions now. And, if even a Bishop were to deny this, we have plenty of shoemakers, who know better, to set him right.

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# Bible Reading.

EVERYONE has a Bible now. Most people think they know something about Scripture. At the same time there is a vast ignorance of the word of God. Some have Bibles, but do not read them; some read, but gain no good by reading. Perhaps, when each parish had one Bible chained in the church, there was more real knowledge; for men made the most of what they read, and put it into their minds and hearts, that it might stay there and be a light to their lives.

The Bible is like no other book, and must not be read as others may be read. It comes to us from God, in the form which God knew would be best for us. We can learn from it only by the help of the same Spirit Who taught and guided those who wrote it. We should remember, when

we read, that the words before us were written for our learning; and should pray for grace to find out and profit by what they say to us,—not to people in general, but to *ourselves.*

The Bible should be read regularly. Careless people may think they can find in it nothing new. The thoughtful and devout learn more and more how far they are from exhausting the full meaning and power of even the most well-known verses.

The Bible should be read so that one part may throw light on others, and with all the help that can be had from well-proved books. The references in the margin are of great use; and good plain commentaries, such as those of the Christian Knowledge Society, can be had at a very low price.

Verses and short passages should be searched into with great care, so as to get as deeply as possible into their meaning and spirit. Besides this, whole Gospels and Epistles should be read through, as we would read a new pamphlet or book on a matter in which we feel a great personal interest. So we may understand the plan of the writer, and know the thread of thought that runs through all. We shall also be less likely to make mistakes as to the meaning of the arguments, and the ground of the promises and warnings.

The Bible is like other books, in that it cannot

be understood without work. It is not like other books, in that it cannot be read to good purpose without prayer. He who is willing to work and to pray will find a reward for both in the patience and comfort of the Scriptures of God.

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# Common Prayer.

HAVE you ever taken up your Prayer Book, and read it carefully? You go to Church and use it there. And of couse you follow the Service, as it goes on, with your book in your hand. But have you ever taken up your book at other times, and tried to understand the meaning of its various parts? If you do this, you will see how much is contained in the Book of Common Prayer, and how much there is in it for our instruction.

Take the title page, for instance. It begins by calling the volume the "Book of Common Prayer." These words refer to part of the book in a special way, but they may be used to describe it all.

For this is the great leading feature of the Worship of God in the Church of England. If there was no book for you to use, and the minister prayed out of his own head or heart, then in a

sense, you would not join in "Common Prayer." The prayer in that case, would be the minister's own work. If you had full confidence in him, you would, perhaps, let your heart go along with his words without reserve. But this would be difficult; and you would be so busy in trying to understand what he said, from one sentence to another, that you could not give your whole heart to the work. And even if you could do this, I do not think it would be wise for you to do it. And I will tell you why.

For this reason. You know how often and how justly we are warned, as Christians, to stick fast by Christ our Lord and to cease from man whose breath is in his nostrils. Now, if you go to a place of worship, and are ready to join in any prayer that the minister uses, you are giving yourself into his power, and are letting him be lord over your conscience. You have not liberty to choose whether or no you will pray in his words. He speaks; and you must either use his words, or go without any words to speak to God. This method may be edifying to some persons. And on some occasions it certainly is not without great profit. But the solemn worship of God in the Church seems to call for more careful preparation beforehand. More than this, if we feel our position as Christians, we will not be so ready to give ur

our privileges and rights. We are all priests in a sense, as the Bible tells us. And we ought to know what offering we are going to make before God; and then, *not till then*, to offer it.

Now, in this respect, as you see, the Book of Common Prayer provides that all shall be able to exercise their ministry aright. You can go to Church and offer a reasonable Service. No man has dominion over your conscience; by faith ye stand. The minister has no liberty to impose forms of his own devising on you, and require you to follow his devotions. He and you stand in this matter on an equal footing. True, he has an office which you have not. He is appointed to minister to you in holy things, and—much more—to minister to God. But, in this his high office, he speaks not his own words, but those of the Church—the same words that you use.

And the words used in "common" by priests and people are not the work of any private men, however good and holy. Nearly all that is in your Book of Common Prayer is the ancient heritage of the whole Church of God. In this higher sense, the Prayers of your Prayer Book are "Common." Saints and Martyrs of old time have said the same words. In the use of these words you claim a place and a part in that "Common Salvation" which began first to be "spoken by the Lord," and

which has been the glory of His people ever since He walked on earth. It is no degradation to submit to such authority. Ministers and people alike honour themselves by giving honour where honour is due. And one of our greatest privileges is to join in the devotions of the "Book of Common Prayer."

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# *Anima Christi.*

## PARAPHRASED.

O Saviour Christ, in lowly faith I lift my heart to Thee;
With all the power of God to bless and save, draw nigh to me.
Live in my fallen nature, Life and Holiness divine;
And make the fruit of all Thy work and all Thy sorrows mine.

With Thy pure guileless *Soul* my inmost being sanctify.
Thy precious cleansing *Blood* to all my nature's stains apply.
Wash me with that clear *Water* which from Thy rent heart did flow.
From Thy most wondrous mighty *Passion* needful strength bestow.

The *Wounds* that drained Thy life be all my deadly sorrows' cure.

Within Thy *Heart* of love give me a home and shelter sure.

The *Thorns* that tore Thy head be ever felt upon my brow.

The *Nails* that held Thee hold me fast to suffer as didst Thou.

The *Lance* that pierced Thee enter deep into my very heart.

From Thy *Cross* power to crucify my sinful self impart.

Come to me, lead me onward as Thy guiding *Feet* I trace.

Reach out Thy blessing, healing, *Hands*, uphold me by Thy grace.

Thy *Spirit* quicken all I am that I may live by Thee.

Thy *Goodness* infinite and never-failing pardon me.

Thy *Beauty* win me from all else till Thou Thy glory shew.

Thy meek *Humility* be mine, and all my pride bring low.

The consolations of Thy *Sweetness* fill my soul's desires.

Thy *Love* inflame me, kindling all devotion's holy fires.

Thy *Kingdom* come, in heart and life each rival lord dethrone.

Thy *Grace* be given that all I am its hallowing
power may own.
Thy *Mercy* spare me, and my sins and sinfulness
forgive.
Thy *Holiness* be will and power for Thee alone to
live.
Before Thy *Purity* may all that stains me pass away.
Thy *Mouth* speak blessing to my soul, and love's
best gifts convey.

Good Jesu hear me, help me in my weakness and
my fear.
In Thy Wounds hide and keep me safely while my
foes are near.
O leave me never, for I cannot stand if left alone.
From powers of evil guard me that I be not over-
thrown.
Speak to me, Saviour, in the hour of death, with
loving call,
That into Thy strong tender hands my parting soul
may fall.
Receive me, with Thy holy ones to praise Thee
and adore,
Where all is life and peace and blessedness for
evermore.

# *Born. Newborn.*

IT is very strange that children come into the world with a sinful nature. We are tempted to ask why, with no fault of their own, they are born to feel the sore power of evil, not only in the world but in themselves. We do not know why: we only know that so it is. We look up to God, and ask Him to help our faith. His words come to us, telling us that He is Love, that He cares for each little one, and will take it at once into His keeping, to be trained for a new life where no sin is. He gives a means by which His promise can be claimed, and the child born in sin can be made a child of grace. In our pride we may be tempted to think that no one can have a place in God's Church, who is not able to think certain thoughts, and feel certain feelings, and do certain things. But God's word is very plain, teaching us that His grace must be in us first before we can please Him in any way. What we are and what we do right does not earn or deserve God's grace: it shews that God's grace has been already given to us. And we are warned that children are not to wait till they are wise like grown-up people, and then be received into the

Church. On the contrary, grown-up people who have neglected Baptism must become, as far as possible, guileless, like little children, before they are fit to be baptised. Christ said of infants, "Of such is the kingdom of heaven;" and He said to His disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

God's grace comes where it is not shut out. It is like the sunshine, bringing spiritual health and gladness wherever it can find its way. Repentance and faith do not win or earns God's grace. When men repent and believe, the love of sin and the unbelief that stood between their souls and God are taken away, and Divine love comes to bless. If we know anything of God, we must be sure that He is ready to give grace to a child to enable him from the first to fight well with the evil born in him. Baptism is the way by which parents can bring their child to a heavenly Father, and can see in the outward sign a pledge of what God does, and the means by which He does it. Then they can thankfully look on their child as God's child, and bring it up for Him as a member of Christ, joined to the pure strong nature of the second Adam, and as one who has a part in the rights and the hopes of the kingdom of heaven. Jewish children were brought into

the Church on the eighth day. The Apostles and first teachers of Christianity would be sure that Christian children must be brought for grace in the sacrament of the new birth. They would baptise them as a matter of course, except Christ plainly told them not. We know He did not do so, and that all His words about Baptism and fitness for it are clear in pointing to Baptism as the sacrament for children and those like them.

It is very strange that parents are often so careless about their children's baptism. The only explanation is that they do not think. Mothers bring their little ones to the font, and seem to have no care about joining in the Service, or indeed knowing what it means. Fathers stay away, or are present as mere lookers-on at a ceremony that comes before a worldly feast. The writer once spoke to a woman about her sin in having her child unbaptised. She said, "I am sure God will not let my child suffer for my neglect." The reply was, "Try Him; put your child upstairs, and give him no food for a week. God gives the child's body and soul into your care, and teaches you how to seek His help for your child. Of course He holds you responsible, not only for your sin, but for the sure loss it brings on the child."

When a child is born into the world, it is not

sure to live and grow strong. When a child is born into the Church, it is not sure to become a mature Christian. Health and growth of soul and body depend on what is done for a child, on the way it is cared for and trained, and on the way it uses the power given to it, when it is able to act freely for itself. But the fact of a child dying does not prove that it never was born. And the fact of a baptized person living and dying in sin does not prove that spiritual life was never given. In both cases God's gifts and grace have been received in vain.

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## *Names and Christian Names.*

A NAME is one thing; a Christian name is another. A name only marks the person who bears it from other persons. When that name is a Christian name, it marks the person as one who has a place in the Christian household. The heathen have names; horses and other animals are named by their owners, and answer to the names given to them. But they have not Christian names: no more than men and women who have not been made Christians, though they live in a Christian land.

As soon as it is born into the world a child has a name, the name of its earthly natural father—pointing out the family on earth of which it is a member. Then the question comes, "What is the Christian name of the child to be?" it may be known by this name, as soon as the name is chosen; but it does not get the name as its Christian name till it is born into the Church, and made a member of the family of the heavenly Father. The Catechism teaches this plainly. The answer to the question, "Who gave you this name?" is, "My Godfathers and my Godmothers in my Baptism."

Some people ignorantly fancy that "registering is instead of baptizing." It does seem strange that the act of a man sitting in an office and writing down that a child has been born to certain parents, can seem to anyone at all the same sort of thing as the act of a priest taking a child in his arms, as Christ's minister, and solemnly praying for it, and baptizing it in the Name of the Father, the Son, and the Holy Ghost.

The parents, when they register a child, need not give it a name at all. They enter it as a male or female child of John and Mary Smith, or whatever the names may be. The State makes a register of all the people who are born and who die in the country. It is a mere matter of count-

ing heads, just as there is a record made of all the cows and sheep and horses in each county. There is nothing in it, which has in any way to do with religion, or with the child's soul.

But in Holy Baptism, a child is brought to Christ in the way Christ has taught, that Christ may fulfil His promise, and that being "born of water and of the Spirit," the child may be made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." It is not only one added to the number of human beings in the world, but one added to the Church, whose Christian name marks it out as a Christian, with a new claim on God and a new duty to Him.

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## *Right and Wrong.*

S. AUGUSTINE speaks thus of his good mother:— "She was startled with an holy fear and trembling: and though I was not as yet baptized, feared for me those crooked ways, in which they walk, who turn their back to Thee, and not their face." The allusion is to Jeremiah ii. 27.

Here is the right view of Church privileges. We do well to consider it, and to avoid the wrong view which so many people hold.

*The Wrong View.* What more common than the notion that those who believe in God's blessing of Holy Baptism are encouraged to lead careless lives? It is thought that they need not be anxious about their souls. Having been taught that they are by Holy Baptism in "a state of salvation," they are supposed to rest content with this. Indeed, some people go farther. They think that baptized members of the Church believe themselves so safe that their sins do them no harm, and that God will treat them as His children, no matter how ungodly they become. But this is all untrue and all wrong.

*The Right View.* S. Augustine knew it, and he teaches us what it is. He speaks of his mother's fear and trembling for him, "*though*" he was not baptized. By this he says plainly that, after he was baptized, she had *more* reason to fear. And in this statement he shows his knowledge of the truth. Yes, the more we have, the more we owe. The greater blessings we receive, the greater is the fear of losing them. The more we think of our baptismal grace, the more we should dread the sins that take it away.

Hence the need of telling people all the truth about their place in the Church of God. If you are baptized, you are a "member of Christ, the

child of God, and an inheritor of the Kingdom of Heaven." And each of these thoughts should lead you to fear and to carefulness. Members of Christ must not defile themselves. Children of God must not be disobedient. Inheritors of the Kingdom of Heaven must not sell their birthright. Every blessing is a danger. The best makes us fear the most. The higher we rise, the lower we may fall. God careth for you. But you must take care and be watchful.

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# *May I Trust Him?*

A MOTHER sat at work. Her little child, two years and a half old, sat beside her. I came up to them, and began to talk to the little one. As I bent down to her, she simply turned a timid inquiring eye to her mother. I could not fail to read the child's meaning. That look did not condemn me, but it raised the question. It said, as plainly as possible, Is he safe? May I trust him? Mother, what do you think of him, and what am I to do?

Girls! let this little teacher give you a hint that may be useful to you. Sons and daughters both! here is a lesson for you all. New faces com-

before your eyes; they may look friendly, but all of them are not the faces of friends. Some of those you like best at first sight, are the worst. Many of those who seem the kindest friends are the most dangerous enemies.

Do not condemn strangers, but inquire about their characters before you trust them, or in any way put yourself in their power. Turn to your father or your mother; or if they are departed, think what their judgment would be, if they saw what you see. And if your parents, from whatever cause, cannot guide you, surely some tried friend is not far off. God is your best, your only sufficient, never-failing Friend. He proves His love by giving you friends on earth. If no other friend is near, you have a right to the help of your parish priest. You may consult him about your trials, your temptations, and your sins. Do not think your little troubles too little to ask counsel about.

Trusting a smooth-tongued enemy may give you into the hands of "your adversary the devil." Forsaking a true friend, who tells you of your faults, may be a step in the way of departure from your Heavenly Father.

# My Liberty.

A YOUNG woman, whose Baptism had been neglected, was being prepared by the clergyman of the parish. One day he called at her mother's house to ask why she had not come to the class. The answer was, "I don't think she will come again. We think it is rather soon for her to give up her liberty by making those promises."

No words could shew more ignorance of what man's place is before the God to whom he owes life and all things. What those who come to Holy Baptism have to declare is, that they in their hearts wish not to follow or be led astray by the temptations of the world, the devil, or their own sinful nature; that they believe the truths God makes known; and that they mean to try with God's help to make God's will and laws their rule of life. Has anyone "liberty" to go where sin tempts; to turn a deaf, or careless, or unbelieving ear to God's words; to defy God's commandments? Does anyone give up "liberty" by choosing to live godly? All are bound to faith and obedience from the mere fact that they belong to God, and live in a world where all they use belongs to God. The change when they are

baptised is, that they disown the service of sin, and can claim a heavenly Father's blessing and help, while they do as His adopted children what they were already bound to do as His creatures.

The same mistake is often made about coming to Confirmation and Communion. Confirmation lays no new responsibility on any, except for the right use of the new grace God gives to those who faithfully seek it. No one would wish to grow up with only a child's strength, lest the work of a man should be looked for from him. So it is sin and folly to shrink from seeking God's confirming grace, in hopes that God will expect less. God will ask an account of gifts that we refuse to take, as well as of those we fail to use when we have got them. To come to Confirmation is not to say that we are strong, and so are able to undertake great things. It is to own how weak we are to do what we cannot escape being bound to do; it is to seek power from Him who will judge us. Honesty, in owning debt, and meaning to pay it, is all that is needed.

So with Holy Communion. Those who pray at all are bound to all those things which God looks for in communicants. Man can do no more than strive against sin that he grieves for; look up with faith to God, the Revealer of truth, the Giver of grace; and shew love to God and

man. No one is at "liberty" to do less. Nor is anyone free to refuse the close oneness with Christ given in the Holy Communion to strengthen and refresh souls.

None have "liberty" but those who are free from sin, and under God's care. None are in this state but those who in heaven's appointed ways claim their place as the sons and daughters of the Lord Almighty. They love the commandments of the Father whom they love and whose love they trust. So they "walk at liberty."

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# With the Church in the Wilderness.

One great evil of the day is the neglect of public worship. Not only do vast numbers stay away, from sheer unbelief or ungodliness; but many who profess to value religion are careless about this means of keeping and of shewing their faith and love. Some plead that they "pray at home," as if the use of one privilege made the rest needless; or as if the doing of one duty made them free to leave others undone. Just as well might those

who go to Church and worship there, plead that as an excuse for never praying at home. Some, again, stay away from Church because they do not like the preaching, thus proving that they mistake altogether the great end of meeting in God's house. Preaching, of course, is a great help to souls, but it is no use unless it leads them to offer more true worship. We go to Church not in the first place to hear man, but to speak to God.

The Bible is as plain on this matter as on any other: and those who say they read their Bibles at home, would, if they read with willing mind and heart, be brought to Church, not kept from it, by their reading. Common sense is all on the side of Church-going; but men who use their brains about the things of this life very often act in what has to do with eternity, as if they had no powers of thinking at all, or as if their soul's good were too trifling to spend thought upon.

The story of God's people in old time is written for our learning. It takes up a great deal of space in the Bible, and to those who use their heads in studying it, there is very plain teaching on most matters of religion. The duty of public worship is one on which we may learn much. The children of Israel were God's Church. They were on their way through a wilderness to a land of promise. They had been saved and set free by God, with

hopes set before them, which God led them on to reach. How did the Jews get to Canaan? Was it one by one, or in small parties, finding their way as best they could through the perils of the desert, and getting anyhow across the Jordan, and taking possession of land wherever they found it? No. Each person had to live and act day by day as one of a great body under God's care. He was cast out from the congregation if he failed to claim his part in the common worship of the Church, and add his work and his devotions to the strength that united for the common good. Only by keeping with God's people in the wilderness could he hope to have a part with them in Canaan.

So with us. We are on our way through a world where toil and foes meet us, and put us in danger of failing in faith and losing our soul's life. We have a part in the help and grace given to the whole body of God's people. We have duties to the rest which we are bound to, just as the tribes that got their land on the east of Jordan had to go with their brethren to help them to win their inheritance. Only as members of the body, and by keeping up our union with it, can we have the blessing of members. Only by working and praying along with our brethren can we have our title to our own inheritance made sure. God is the "Saviour of the body." He does not keep life in

an arm if it is separate from the body. It must grow weak and wither, if it refuse to put forth its activity except in loneliness for selfish ends.

Some people say that these are Christian, not Jewish days, and that no argument can be drawn from one to the other. Christ and His Apostles, however, knew more than these people, and we are safer to trust them. We have the same God that the Jews had, and every reason that bound the Jews together is more strong now to unite us. They were only a number of persons brought together by common faith and hope and love. We are members of Christ, and one with each other. We have a common life in Christ. We shew that life in common prayer and praise, as well as in united loving work for God and man.

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# *Three Holy Days.*

"IT is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament."

The words commend themselves to every Christian heart. They are true and reasonable. They give us a lesson not to be rejected.

You will find these words in the Communion Service of the Book of Common Prayer in the first of the three "Exhortations" commencing with the words "Dearly Beloved."

"The Gift of God" is spoken of—God the Father gave His Son, our Lord Jesus Christ. Next we learn the two objects for which God gave His Son. The former object is well known by all—to die for us. But lest we should, with some badly-instructed Christians, stop here, and think of nothing more, the Church tells us that it was "not only" for this purpose that the gift came. The second purpose must "also" be mentioned—to be our "Food."

Now, to begin with, let us be assured of the evil and danger of one-sided or imperfect views of truth. Here are two things: we must "not only" think of the first, "but also" of the second.

One thing more is noticed here—the duty of Christians. If God gave His Son, and if two such great purposes are to be attained by His coming, then the conclusion is easily drawn. We must give "humble and hearty thanks;" this is our duty, and we must learn the duty more and more.

I need not stop to show you how the Bible teaches you what the Church teaches here. In this case, as in others, the Church echoes the truth contained in the Bible. We all know that the blessings of Maundy Thursday and Good Friday come from the gift of Christmas Day.

But now look at these two things—the DEATH on Good Friday and the FOOD on Maundy Thursday: see how we learn their importance by learning first the importance of the BIRTH on Christmas Day.

I. In the first place, look on Him Whom you have pierced as He hangs on the Cross. It is a solemn sight. But do you, from what the Gospel tells you of His sufferings and death, learn all you want to know of the value of that great and glorious work? True, you can learn much from the "Cross and Passion?" But why? Is it not because you have already learned more from "the mystery of His Holy Incarnation?" You think of the past and of the beginning of the mystery of godliness, "God manifest in the Flesh." You meditate on the great fact that God is with us, "Emmanuel." You trace His life and work in the Gospel story. He works wonders in the healing of the sick and the raising of the dead. He tells His Disciples beforehand of His Passion and Death: the Miracles He works on those that are

diseased, speak as plainly of the mightier miracle of love upon the Cross.

Thus it is, and thus only, that we can know the greatness of the Cross. Good Friday's mystery is sealed, till Christmas Day opens it. We would not know how far it was a mystery, if we did not see the reality of the previous mystery. But when we have seen on Christmas Day Him Who is "born King of the Jews," we confess with our whole hearts that He Who dies on the Cross is "a Saviour which is Christ the Lord."

II. We treat the second part of the statement in a similar way. If we learned the meaning of Good Friday from knowing first the meaning of Christmas Day, then in no other way can we learn the mystery of Maundy Thursday. Christmas Day must reveal this also to us. If the Birth tells of the Death, the Birth will also tell of the Food. And without that special teaching, the truth will not be learned as it ought.

For, tell me, what do you learn from the scene in the upper chamber "on the same night in which He was betrayed?" Much you cannot fail to learn from even a careless view of the little company. You see the opened Heart of Jesus while He bids His faithful "friends" farewell. He is leaving them: He is going to die: this death is for them and for all sinners too.

But all these considerations, and others that might fill your mind and heart are not enough; and they may even so occupy your attention as to shut out other and more necessary things. As you read the story in the Gospels, you hardly know what to think. What is this food, you say; and what does Jesus mean by it? He calls it His Body and His Blood. He carefully prepares it, blesses it, speaks mysterious words that may, for all I know, have a meaning beyond my thoughts, and far above my expectation or desire. The whole scene suggests this. And never can I be present at Holy Communion without a feeling of awe as well as love. I approach with boldness indeed, for Christ has bid me come. Yet all the while I know that here is something very great, greater than I can imagine; and the lowliest posture of adoration seems to me less than what the mysterious Presence demands.

Now see how all this uncertainty is removed, and how the holiest suggestions of Maundy Thursday are turned into the blissful convictions of Christmas Day. Look not then at the giving of the food on Maundy Thursday: look at the giving of the Son, Who is our Food, on Christmas Day. See the Infant in the manger. Incredible, if God had not said it: but that Infant is God. Do not lose yourself and your religion in vain

disputes as to how He is God. Hesitate not to say that what you see is God. God is "with us," "made Man;" and he never will desert us or cease to be Man. Falter not in your confession of the truth: deem it not superstitious to adore the Infant in the Manger.

Pass on now to later scenes. Know that He Who foretold His dying for us by His words and works — by His miracles in the case of those afflicted, diseased and dead, and by His discourses on such solemn things—know that He has given the same prophecies of word and work regarding the day when he would be "our Food and sustenance in that Holy Sacrament."

Not to speak of other things—read the record in S. John's Gospel. See how in the sixth chapter it is "written for our learning" that Jesus provided miraculously one of the elements or outward parts used in the Sacrament of the Altar,—giving bread to the people in the wilderness, and discoursing at length on the bread that in future time He would give, His Flesh and His Blood. *S. John* vi. 51.

Then look back to the second chapter of the same Gospel and forward to the fifteenth chapter; and see the other element, the other outward part, the wine. Note how He miraculously provided it, and solemnly discoursed upon it, telling before-

hand of that Blood, which was not only to cleanse the sinner, but to unite him to the Saviour.

A little thought of this sort reveals the mystery, and relieves our hearts from the burden of uncertainty. Now we know what the Holy Communion means. It is not a less mysterious thing than the bread in the wilderness, or the wine at the marriage feast: it is greater than them both, yet it is as real and as true. Nay, why dwell on the history that comes between the two great mysteries? Join together the Birth and the Food, even as you before joined the Birth and the Death. Jesus was given at this Birth for the purpose of this Death and for the purpose of this Food. What He was in this Birth, that He is in this Death and in this Food. If the Birth be nothing, then the Death and the Food are nothing. But if the Birth be our greatest joy on earth, then with as deep feeling must we regard the Death and the Food! The more we love the Lord Jesus Christ the more deeply must we venerate these holy mysteries.

And thus do Maundy Thursday and Good Friday gain all their significance from that happiest day of all—the first Christmas Day.

# The Finished Work.

GOD'S work is perfect as Himself. He can do no wrong. He always does what is right. And He leaves nothing undone.

The work of the Lord Jesus Christ, both God and man, is perfect. In Him was no sin. All He did was good. Each part of His work is perfect. And the whole work is without a flaw.

This is easily said. But do we understand it? Let us try to get a clear knowledge of the finished work of the Lord Jesus Christ, our God and Saviour.

I. Think of the work which the Lord did in His life. Thus He spake of it:—"I have glorified Thee on the earth: I have finished the work which Thou gavest me to do."—*S. John* xvii. 4. Before this He had said "Father, glorify Thy Name." And "then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."—*S. John* xii. 28. This voice of God was heard by the people, but "some said that it thundered: others said, an angel spake to Him."

See here a part of the Lord's "finished work." That it *is* finished and complete we know; for

heaven and earth declare it. The Lord Himself speaks on earth, as the Saviour o men. The Father thunders from heaven. It is the voice of God in either case. That voice speaks of the work of Jesus, which He did in His life upon earth *before His death:* and the Word of God declares the glory of His Finished Work.

II. But this is not all. The offering was made on each day of the Lord's life on earth. And the Sacrifice was a perfect sacrifice, a finished work. Yet there was more for Him to do. He had still another part of His sacrifice to offer. He had to die upon the Cross.

This work was done in its own place and order. This is the record of its completion:—"When Jesus therefore, had received the vinegar, He said It is finished; and He bowed His head and gave up the ghost."—*S. John* xix. 30.

Here is the completion of the second part of the Lord's "finished work." Nothing is left undone. The perfect, spotless Victim was sacrificed, and all was done that could be done by God Almighty and most merciful. There is no flaw in it all. Jesus who said before, "I have finished the work," says now again "It is finished." And as the thunder of the voice of God testified to the truth of what He said; so now:—"Behold the veil of the temple was rent in twain from the top to the

bottom, and the earth did quake, and the rocks rent; and the graves were opened."—*S. Matthew* xxiv. 51, 52.

It is easy to draw the conclusion taught us by the voice of heaven and earth. The Living Father and the Dying Saviour tell us that the offering of the Death was as perfect as the offering of the Life. When Jesus had offered Himself to the Father in the work of His Life, He said "I have finished the work." When Jesus had offered Himself to the Father in the work of His Death, He said "It is finished."

Take His sacred Body down from the Cross; His work is done; He is dead; the Sacrifice is offered. It is a perfect Sacrifice. It is a finished work.

III. Why say any more? That which is twice done is surely done perfectly, and nothing can be added to it. Most true it is. Most false and dangerous to add to the word of the Living God. The work of the Lord up to this point is perfect: He has finished the two parts of it. The two works are perfect; even when separated, the Life and Death are not rivals. Neither of them can take from the other; and we do not diminish aught from either, when we go on to tell of a third part of the "finished work" of Jesus.

We have seen the Lord in His perfect finished Life *on earth*, and we have seen Him in H

perfect finished Death on the Cross *between heaven and earth.* We have now to see Him in that work which He is perfecting and finishing in His risen and ascended Life *in heaven.*

Is He doing nothing now? How can we ask the question? "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others."—*Hebrews* ix. 24, 25.

The meaning is plain. The offering of the Life of Christ is perfect; it is a "finished work," and the Victim is by it proved to be a Lamb "without blemish, and without spot," "holy, harmless, undefiled."—1 *S. Peter* i. 19. *Hebrews* vii. 26. The offering of the Death is perfect; it is a "finished work." "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."—*Hebrews* ix. 26. But the third part of the perfect work remains to be done. According to the law of Moses, the High Priest went once a year into the Most Holy place to offer there the blood of the sacrifice; and now, according to the Gospel of Jesus Christ, our High Priest has "entered in once into the holy place," heaven, not

" by the blood of goats and calves, but by His own Blood."—*Hebrews* ix. 11, 12.

See the perfection of the work of Jesus in heaven. The Jewish High Priests entered into the most holy place every year, and *had to repeat this work from year to year.* Christ, on the contrary, has entered once into heaven, and *stays there from year to year.* The Jewish High Priest came back to the people every year after offering the blood, signifying the finishing of his work in the most holy place, but also signifying that the same had to be repeated the next year. Christ, on the contrary, returns not yet to us: He "ever liveth to make intercession for us." His entering into heaven is not *repeated,* but His Presence there is *continued.* Some day He will say a third time, "I have finished the work," or "It is finished;" and, as before, the voice from heaven, the thunder, the rending of the rocks, the opening of the graves will glorify His "Finished Work."

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# How Often.

MANY people read their Prayer Books without noticing the Rules that guide the clergy in Divine Service.

This is a great mistake. If we read the small print as well as the large print, we would know a great deal more of the meaning of the service.

Let me ask you to read one of the rules at the end of the Holy Communion Service. It is the last but one, the eighth in order. It runs thus:— "And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one."

There is a great deal in this rule.

First it is taken for granted that all the people who live in the Parish go to church. Next, all who go to church are supposed to be communicants. In the third place, those church-going communicant Parishioners are directed to go to Holy Communion at least three times a year, and one of the three times is to be Easter.

Do not mistake. The Church does not mean that three times a year is enough. The Church tells you the least number, plainly telling you that if you do less than this you are not counted a member of the Church. And besides, think of this: even if you are to receive the Holy Communion only about three times a year, you must not aim at so low a number of times. You know very well that you are very often hindered. You perhaps do not go to church near so often as you really try to go. Then, in order to go three times

even, you must aim at six times; and in order not to go so very unfrequently you must aim at twelve times, monthly Communion.

Then as to the other points, the mention of the three times makes us think of the three great feasts, Christmas, Easter, and Whitsunday. The Church means you all to come together to God's Altar on the three feast days. But one day is above all the rest. Easter Day is often called the "Queen of Feasts." On that day, above all other days, you must get ready, or rather you must *be* ready. Get ready in Lent. Be ready at Easter. Get ready in time. Do not put off your preparation. If you do, you may be sorry for it, when the great day comes.

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## *The Evening and the Morning.*

IN the same night that He was betrayed, the Lord Jesus took the bread and the wine, and consecrated them—giving to His disciples the Holy Communion of His Body and Blood.

Do not fix your mind upon any one thing concerning that solemn service on Maundy Thursday, except on the service itself. All the details of its

arrangements belonged to the time and to the special occasion on which the Lord first gave the service. For instance, if you think of the disciples, you will consider that no women were present. If you think of the day, you will remember that it was not Sunday but Thursday. And thus you will get into a state of complete confusion as to even such important matters as the persons to be communicated and the time of the celebration.

With regard to the persons to be communicated, there should be no question. All are invited, men and women, bond and free, young and old,—all who are able to make a devout preparation.

As to the time of receiving Holy Communion, there is a change in one respect. We all agree in considering Sunday to be the day for coming to God's Altar. Not that on other days Communion is unsuitable. On the contrary, the Holy Sacrament is our "Daily Bread." We may seek it any day. In some Churches there is the great blessing of Daily Communion. But at the same time, it is confessed by all, that Sunday, not Thursday, is the chief and best day for receiving Holy Communion. I need not stay to mention the reasons. You will agree with me that for "every reason" it is well that the day has been changed.

But in a thing of so great importance, it is well to get as clear views as possible. If Sunday

instead of Thursday is our day for receiving Holy Communion, the next question is, At what time of the day shall we come? We have changed the day, shall we change the hour? Ought we to come to Communion on Sunday morning instead of Thursday evening?

I am very sure that we ought. Let us not do things by halves. We have changed the *day* with good reason, as we think. If there is as good reason for changing the *hour*, let us do so by all means.

What is our good reason for changing the day from Thursday to Sunday? You know this well, and I need hardly mention it. Eastertide brings us special joy, because we learn that on that Sunday the Lord Jesus rose from the dead. But *what* rose? His Body. It is the triumph of Jesus, God and Man. And because the Sacred Body of Jesus rose from the dead on Easter Day, we come on Easter Day and on other Sundays to receive His Body and Blood in Holy Communion.

And the very same good reason forces us to change the hour of our Communion. You know the reason as well as I do. No Christian is ignorant of the fact that the Lord Jesus rose on Easter morning. Those who went to the sepulchre very early, even when it was yet dark, found that their Saviour rose from His grave before they rose

from their beds. Go to their Early Communion with Him at His sepulchre as early as they could, yet He was before them: His living Body was ready to receive their adoration.

Now just think of two things that happened on Easter Day, and tell me where or when you would prefer to meet the Lord.

1. In the evening of that day, the disciples were assembled with closed doors, for fear of the Jews. They had heard of Jesus and His Resurrection. But they did not believe. The words of the women and others who had seen the Lord seemed to them "idle tales." In compassion for their unbelief and fear Jesus Himself came to them, and these faithless ones received that evening the presence and communion of their Lord.

2. In the early morning of that day, holy women went to the sepulchre, and saw the Lord. A vision of angels told them of the glorious event which had taken place; and Jesus met them in the way. One who went very early "when it was yet dark" was rewarded by the presence of the Lord, who even rejoiced her spirit by calling her by name, "Mary."—A precious Early Communion.

Now take your choice, you that love Jesus, and desire to see Him,—you who feel your need of His Presence, and care not to delay seeking what is better then the life itself. Take your choice if

you can, and if your heart has not long ago decided.

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## God is a Spirit.

GOD is a spirit, and they that worship Him must worship Him in spirit and in truth.—*S. John* iv. 23.

GOD always was a spirit, in Jewish days as well as now. He did not begin to be a spirit when the Son of God took flesh. Nor did he then begin to ask the worship of man's inner being, as if He had been content, before, with formal words and empty ceremonies. God spoke to the Jews of old, as plainly as He speaks to us, of the worthlessness of all outward worship that does not tell of inward devotion. The text does not cast scorn on the rites of the Jewish Church, which God Himself taught. Nor does it forbid or make little of the use of rites, and of outward worship. That would be to contradict many other passages in the New Testament. Christ has given us Sacraments, in which there are outward forms. Words are forms; and if we are to take the text as some would have us, it is wrong to do more in worship than silently lift up our hearts. While we are in the body, our spirits are much reache-

through our bodily senses, and we shew by outward act and manner what our spirits feel.

Christ, in the words which He spoke to the Samaritan woman, taught that soon the Christian Church was to be set up, and that the Presence which had been the special privilege of the Jews was to be given to all nations. The Holy Spirit should come and make all men everywhere one in Christ. Through Christ all should have access by one Spirit unto the Father. The special coming near of God was not to be narrowed to one place, or people. The Holy Spirit of God should inspire the worship of those whom He made His temples. They should worship as members of Him Who is the Truth.

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# A Useful Little Book.

An old writer gives the following account of Dr. Babington, who became Bishop of Worcester in the year 1597 :—

"Bishop Babington had a little book, containing only three leaves, which he turned over night and morning. The first leaf was black, to mind him of hell and God's judgments, due to him for sin: the second red, to mind him of Christ and His Passion: the third white, to set forth

God's mercy to him through the merits of His Son, in his justification and sanctification."

We have a book to teach us. We can notice the ornaments in our churches and the colours of their altars at Christmas and other seasons of the Christian Year. And so we may follow the example of the good bishop.

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# *Outward and Inward.*

HARDLY anyone does wrong boldly, or neglects his duty without having something to say in excuse. Men are not commonly so mad as to dare God to His face, and throw away their hopes of the life to come. Nor are they so mad as to think in their hearts what many say, that there is no God, and that this life is all. Men fancy that their case is not like others, that there is good reason for their sin, and that so long as something can be said for them, they need not feel care. Of course, the hardest in sin are those who find it easiest to excuse their sins. Something can be pleaded for the worst fault. Quickness in making excuses often proves nothing but that the conscience has been dulled, and that the man has grown bold in trifling with God and his own soul.

The excuses people make for not coming to public worship are amongst the silliest. Everyone has his own excuse; hardly anyone has an excuse which he would not laugh at another man for making. A very common excuse is that the people who go to church are not made perfect all at once, or do not all prove that they are in earnest. A man with sense in his head ought to be ashamed to talk such nonsense on a serious matter, and expose himself to be answered "according to his folly."

I once urged the duty of public worship on the father of a family, and got this answer. "There are so many hypocrites whose religion is all outside that I think I had better keep away." I turned the conversation to the subject of dress, and we agreed in condemning people who spent all their care and money on gay clothes, which covered rags and dirt. Then I said to my friend, "I wonder you let your wife wear a clean dress, and look so tidy." "What do you mean," he asked, looking at me with surprise, as if doubting whether he had heard my words rightly. "My meaning is quite plain," I answered: "You live a life of open carelessness, and neglect of religion, and defend yourself on the ground that some people who put on the outward look and form of godliness, take no pains to have their hearts clean and true. Why

don't you act on the same principle in the matter of dress? Have your own coat and hat, and your wife's gown and bonnet untidy and careless, and so make a protest against the people whose tidiness and finery hide what is unwashed and ragged."

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# For.

I WATCHED some men at their work. One of them said to another, "What did you do that for?" The other observed, "For." The man who gave the short answer was one who had lived long. He was a weather-beaten sailor, whose work seemed to be nearly over. His answer was, probably, a good one. I think it was. If I understood him right, he could not have said anything more to the purpose, and need not have added anything more.

He might have entered into an explanation, which there was no time to finish. He might have begun an argument which would not soon have ended. He did nothing of the sort. He simply said, "For,"—only this and nothing more.

His meaning, the meaning of "For," as I understand it, is this—For every reason, for more reasons than I can tell you, or than you can understand it is the right thing, and I know it is right.

In my opinion this little word "For" might save us a world of trouble, if we used it more, and specially in our talk with people of the world. And if you ask me what I say that for, I might answer "For;" but I shall go on, and tell you a little of what I mean by the rude answer contained in that expressive word.

I mean this. "The world is very evil," and the evil in it comes out commonly in the form of troublesome questions. "What do you do that for?" is a frequent inquiry. There are times when detailed answers may be given with advantage. There are persons whose questions, for their own sake and for the sake of truth, should be met by careful explanations. But very often the shortest answer is the best. And the word "For" suggests the sort of answer that will do for the purpose.

Nothing like "For." Never omit it. The word itself will not do, but civil words like it are the best. Always meet the assault of an unbeliever by a clear expression of your own faith, whether the expression be in the countenance or in words. Falter not in you reply, as if you too had no sure confidence in your God. If "a standard-bearer fainteth," will the enemy lay down his arms?

And, if you go into particulars, or give reasons *for* your faith, *for* the teaching of the Church, *for* the things heard, seen, or done, in the Service of

the Church—in all such cases do not forget to fall back on "For." When all your reasons are given, remember that you do not know half the reasons that might be given, or which the Church herself, speaking in God's Name, could supply.

Perhaps this union of known reasons of faith with greater unknown reasons is expressed by a phrase I have often heard in the part of this country of which I am speaking. People there often begin the answer to a question with the word, "For because." In this sense "For" may mean general confidence; and "Because" may introduce the special reasons. Both are needed by us as Christians. We believe the truth, "For" God teaches us in His Church: we believe the same truth "Because" we know, by God's goodness, some of the reasons of faith.

But perhaps you do not understand either "For" or "Because." Then, I pray you, do not rest until you do. And do not argue with unbelievers till, by using all the means you can, you are more settled in your own faith. I might give you many reasons for this advice. But it is enough to say, "For."

# *Holy is His Name.*

PASSING along the sea shore, one day, I saw a man, plainly full of zeal, and working bravely to win souls. Far be it from me to doubt his love to God and man, or to question his motives. But I saw more to grieve me than to give me hope. A number of children were grouped round him, and behind them stood or sat about a hundred adults. When I came up he was giving out a hymn which he sang, and in which most of the crowd joined. The refrain was "Oh! how I love Jesus, because He first loved me." Women who first looked on, laughing, now and then sang the solemn words. Men took their pipes out of their mouths, and shouted what their whole manner shewed was far from an expression of their feelings. The whole scene was most painful, and forced the question to rise in my mind,—"How many of those people think Whose Name they use; or shew, in any weak way, the love which in the ear of heaven they thus loudly profess?" I passed on, and shortly afterwards spoke to a boatmen, who was swearing. The man looked ashamed, and owned the justice of my rebuke. I felt that this open "sinner" seemed nearer the kingdom of heaven than the others who with their mouths professed much love.

At least he shewed that he knew he was a sinner, and that God's Name should not be lightly used.

There is a great danger of using holy names and speaking solemn words carelessly; and those who have much to do with sacred things need to be careful lest familiarity dull or destroy reverence. Many earnest men, who mean to do good, lead the careless hurriedly into God's presence, and put words into their mouths which do not in any way express what is in mind or heart There is a fear of God which dishonours Him; for it is, in truth, distrust of His goodness. There is a way of shewing love to Him, which shews also a forgetfulness of His glory and our unworthiness.

God is not as one of us. He is our Father; but He is the Glorious and Holy One, before Whom angels fall down. Christ is our Saviour; but though he bowed Himself to be our brother Man, He is no less our God still. As love to a parent differs from the love we have for a little child, so our devotion to our Saviour is not of the same kind as that called forth in us by any human friend. Our hearts must rejoice in Him with reverence; the words which tell our love must be proved thoughtful and real by being spoken with holy awe.

We must keep in mind that we can take God's Name in vain while saying prayers and singing

hymns, as really as the profane do by the oaths at which we shudder. It may be that the sins of our holy things are more grievous in God's sight than the unthinking blasphemy of those to whose unbelief God is only a name. Who will say which is worst,—to say deliberately to God pious words that have no meaning, or to say into the air profane words, without any thought of God at all? Certainly, he who has gained the habit of treating his Maker as an equal, whom he may address in any words—whether understood and felt or not,—is in the greater peril of sinking into a settled state of self-deception

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## *Wheelbarrows.*

RICHARD BAXTER said of some who lived in his day, that they had a "wheel-barrow religion." They "went when and where they were shoved." It would be hard to find a better name for the religion of many who live now. These people are very like wheel-barrows; and no navvy, plodding up and down a steep incline, has harder and more weary work than those whose duty it is to push them. As often as not, they are quite empty.

They take what is put into them, whether it is good or worthless. Whatever knowledge or feeling of duty they have, is proof of someone else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves, they stop, and are helpless and useless till they are lifted. When they move, it is up and down, backwards and forwards, never getting further, or showing any life of their own.

We do not blame a wheel-barrow for being what it was made to be, or for not shewing the nature of a man. But it is quite too bad that reasonable, responsible creatures should shew no more will or character than a wheel-barrow. A human being ought not only to hear truth, but so to lay hold of it and make it his own that it may be a new power in him. He ought to seek God's light, and learn motives for right doing, so as to be able to watch for his way, and take it, and go on in it. He ought to know the worth of God's grace, and how to gain it, so as to need no urging to use the means of grace rightly, that he may grow in it and be strong.

No wonder many a clergyman loses heart, and feels that his work is not like guiding living souls, but trundling wheel-barrows. He wants to te-

those who have never learned, or to rouse those who have never wakened out of the sleep of sin; but he is forced to spend his time on those who know all he has to say, and whom he has taught and roused over and over again. He finds them tumbled into the mire of some sin, emptied of all they had gained, and helpless to get up. Or he finds them standing idle, waiting like dead things, ready to be pushed by a servant of God, or an agent of Satan.

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## *Nothing but what's right.*

ONE day I was sent for to see a sick man. I found him sitting by the fire, while his wife was bustling about. The woman first addressed me. She explained the reason why she sent for me. Her husband, she said, was ill, and she thought it was "nothing but what was right" that somebody should come and talk to him.

Of course I told her that she had done her duty, and that I was glad to do mine. At the same time I was anxious that she should not make the mistake too common amongst us. So I said something like this :—"Yes, you were right in asking me to come. Your husband is sick, and he should think

about his God. You seem to be well, but that's no reason why you should not think about your God too. You need talking to, I dare say, as much as your hnsband does. And you are better able to talk to me. I don't see why I should take care of him and neglect you. You have a soul to be saved as well as he. So, if you don't mind, I will say something to you first. Let us finish our business, and then I will attend to your husband."

And I think I did nothing but what was right.

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## *Thy Cross and Passion.*

**Sinners for whom the Saviour came**
**To bleed upon the Cross of shame,**
**Be near Him while He dies;**
**Behold the drops of anguish flow,**
**Mark all the signs of love and woe,**
**And meet His pleading eyes.**

**God dies to take away your sin,**
**And heaven and holiness to win**
**For you,—unworthy, lost;**
**Resolve henceforth to live alone**
**For Him, Who buys you for His own,**
**At such a wondrous cost.**

Beneath the olives watch Him lie,
And, in His bitter agony,
Drop blood from every pore;
Hear Him lift up His voice and pray,
That from His lips might pass away
The grief-cup brimming o'er.

He sees the gathering of His foes,
The meaning of His death He knows,
His heart in anguish fails;
But faithful to His mission still,
Resolved to do His Father's Will,
He struggles and prevails.

The traitor with his band draws near,
Unshamed by love, unawed by fear,
And with a kiss betrays;
So false disciples now come nigh,
And give their Lord again to die,
While bringing prayer and praise.

He yields to the rough soldiers' hands,
Before the high priest's court He stands,
A prisoner known by none;
To all that blinded crowd He seems
As one who wilfully blasphemes,
And calls Himself God's Son.

Among His foes He stands alone,
And Peter treats Him as unknown,
And thrice his Lord denies;
Then Jesus turns, and lights a flame,
Within his heart, of love and shame,
With one look of His eyes.

Behold Him dragged to Pilate's hall,
Accused with furious hate by all,
Yet meek and patient still;
A murderer the people choose,
And Pilate, fearing to refuse,
Yields Jesus to their will.

Left at the mercy of His foes,
They strip Him; and with cruel blows
His trembling flesh is torn.
O sinners, living at your ease,
And careful only self to please,
For you these stripes are borne.

They bring a purple robe, in scorn,
They wreathe a crown of piercing thorn,
And place it on His brow;
O see Him there so meekly stand,
A reed for sceptre in His hand,
While they in mockery bow.

They spit upon His gentle face,
They use each form of outrage base,
In coward wantonness;
He speaks no word, He makes no sign,
He bears it all with love divine,
Which only longs to bless.

He lifts the Cross, the tree of shame,
He bears it with His trembling frame,
And moves towards Calvary;
Oh! how that heavy burden galls,
Beneath its weight He sinks, He falls,—
O sinners, who is He?

They lay Him on the Cross, and beat
The sharp rough nails through hands and feet,
Then lift the Cross on high;
And now between two thieves He hangs,
Enduring unknown awful pangs,
While sinners watch Him die.

They mock Him in His lingering pain,
They know not that the nails are vain
To hold Him dying there;
He is held fast by love alone,
The love that brought Him from His Throne,
For man this death to bear.

At length the hard-fought fight is won,
The weary work of life is done,
He bows His head and dies ;
The outraged body rests at last,
The Spirit has in triumph passed
The gates of Paradise.

Sinners, whom Jesus lived to save,
For whom His precious life He gave,
With lowly heart adore ;
Obey your Saviour's loving call,
Devote to Him your life, your all,
And serve Him evermore.

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# *Waymarks for a Month.*

1. READ the *Bible.* It is God's Word. Holy men spake in it as they were moved by the Holy Ghost. The same Spirit will help you to receive the truth.

2. Hear the *Church* of God, founded on Jesus Christ and His Apostles, continued to the present day.

3. God's witness to you is the *Church of England.* Receive her guidance, worship in her Churches, be thankful for the blessing she offers in God's Name.

4. Value the *Sacraments* of Christ which He has placed for you in His Church. You must be born of water and of the Spirit: you must feed on the Body and Blood of Christ.

5. God has given you his *Ministers*, Bishops, Priests, and Deacons. See that you gain through them the blessing that God sends for your soul's health.

6. *Marry* only in the Lord and at Church. Pray for guidance: do not hope to be happy with anyone who does not go to Church with you, and is not likely to be a faithful member of the Church after marriage.

7. *Husband and Wife* must bear with one another's faults, and not forget their own. They are united for mutual society, help, and comfort.

8. *Children* are God's gifts, a precious charge, an anxious care. See that, from the first, they remember their Father and yours.

9. Present your child before the Lord at *Churching*, and pray for grace to dedicate yourself to His service.

10. Infants should be *Baptized* at Church soon after their birth. Delay not to give to God what He has given to you, and believe that He blesses that little one who is now His child as well as yours.

11. *Brother and Sister* must live in love and

peace, helping one another to live after the example of the Holy Child Jesus.

12. Send your children to a *Church Day School* if you can. Eating and drinking, and learning lessons, and all other things, may be done to the glory of God, "saying grace."

13. *Sunday Schools* are precious means of grace. Do not let your children wander to any school they fancy. It is your duty to take them to the Church School, and to see that they receive all the benefit of it by going regularly.

14. Neglect not the blessing of *Confirmation.* Young and old may gain this strength. But prepare earnestly, and keep the grace given.

15. *Prayer* morning and evening, and at other times when you can pray, is needful for your daily preservation. Shorten, if need be; but never omit it.

16. *Going to Church* is a needful duty. You are in the Church, the Body of Christ. If you, as a member of that Body, would continue to live and be healthy, you must move and act in that Body, and must come to be fed at the Table of the Lord.

17. Your *Prayer Book* guides your devotions. Read it all. It is chiefly taken from the Bible, and it teaches you the doctrine of the Bible.

18. Beware of bad *Books*, and do not trifle with

your faith by reading what is untrue. Never lend or borrow a book that is known to be hurtful.

19. Consult your *Minister* in difficulties. He is appointed by God to teach you. Do not scruple to ask his advice.

20. *Examine* yourself before receiving Holy Communion, and at other times. And ask help from your Minister, when you need it.

21. In everything *Give Thanks:* join this duty to your prayers: and chiefly remember it in Holy Communion.

22. The Lord has appointed one Service for constant use, *the Holy Communion.* Do not neglect to join in this Service. Receive the Blessed Sacrament regularly and devoutly. Your Minister will help you, if you ask him.

23. Observe the *Seasons* of the Church. Each has its lessons. At Easter and other chief Festivals be careful to receive Holy Communion.

24. Be as friendly to your *Neighbours* as you can; but do not seek intimacy with those whose companionship is hurtful to your soul.

25. Pray for your *Enemies*, and against any sin in yourself that may have estranged them.

26. The most faithful *Friends* are those who are friends of God, and who do what they can to win over the enemies of God to His Church.

27. In *Trouble* remember the sin that ought to

trouble you, and flee to your Father in Heaven for aid in all.

28. In *Sickness* pray for the health of your soul, look back to see what the Lord Jesus bore for you, and seek preparation for the happy place where sin, sickness, and death, shall be no more.

29. In *Want*, hunger and thirst after righteousness, and wait upon your Father in Heaven, Who knoweth that you have need of many things for both body and soul.

30. When you *Remove* from one town or country to another, remember that God can go with you, and keep you still. Ask for the Church, the Clergyman, the Church Schools, and the other blessings of the home you have left; and let nothing make you stray.

31. Above all things put on *Charity*, the bond of perfectness. Love God for His own sake, your neighbour for God's sake, and yourself no more than is consistent with the love of God and man.

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